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Biography.

For the Mass. M. Magazine.

A BIOGRAPHICAL SKETCH OF ELIJAH.

ELIJAH is a favourite of the Mahometans, and the Persians say that Zoroaster was his disciple. In the Old Testament he is abruptly introduced by the historian. As in the case of Melchizedek, we are not told who was his father or mother, or when was the beginning of his days. Hence, some of the Jewish doctors thought him an angel from heaven. But he is declared in Scripture to be "a man," a man subject to the same passions as we are.

Examples are more convincing and impressive than precepts; hence the lives of good men present us the most profitable instruction. Things are more affecting, than a *narrative* of things. Goodness in real life is more affecting, than the most florid description of goodness. The description of a poem, its harmony of numbers, its episodes, and enchanting pictures, would be pleasant; but were the person actually to read a poem, *Paradise Lost* or *Regained*, the *Conquest of Canaan*, the *Æneid* or *Iliad*, how different would be their sensations. Were a man to describe an oration or sermon, its serious thoughts, its evangelical doctrines, its perspicuous style, and splendid figures, the account would be interesting; but how differently would the same person be affected by hearing an eloquent preacher, who, penetrated with his subject, feeling the preciousness of truth, presented the worth of souls, the terrors of judgment, and solemnity of a future state, before the awakened consciences of

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his trembling hearers. So are we affected in a different manner by a description of religion, and a view of that holy prophet, who never tasted death, left the world in a cloud of glory, ascended to heaven in a chariot of fire. This man, so elevated in goodness, was subject to the same passions with us; inherited the same corrupt nature; was distressed with the same wicked affections; surrounded with the same alluring temptations, yet by his superior resolution, self denial, and perseverance, he rose to such distinguished rank among the friends of God. Let us examine this remarkable character. His *faith* was remarkable. He was animated with the faith, which is the substance of things hoped for; that brings future things into present view. Faith gives body and form to things invisible: things, which are ideal and speculative to others, to believers become realities. They anticipate what is remote, bring it home to the present place and moment; before time expires enjoy the glories of eternity, and while on earth experience the bliss of heaven. Elijah was full of the faith, which is the "evidence of things not seen." The views and feelings of faith are evidence themselves. The man of faith has a witness in himself. He considers the promise of God, and the fulfilment, as virtually the same. He thinks, feels, and acts in view of the promise, as if he actually saw its accomplishment. Therefore this man of faith dared openly to proclaim, that no rain should water the land, till he prayed for the blessing; that the heavens should be bras, or sluices of water at his word. God had fixed the impression on his heart, had whispered the fact in his hearing; he believed; he spoke. He dared to hazard his reputation for truth; his sincerity as a man of God; his dignity as a prophet, on this single fact, on this exercise of faith. On the same principle he promised the widow of Zarephath that her oil and her flour should not fail. Had not his engagement been realized, shame and reproaches must he have endured. Moved by faith, he requests death to resign its prey, and the grave its victory; "Let this child's soul come into him again." By faith he commands fire from heaven to destroy captains and their companies; by faith he enters a contest with four hundred and fifty prophets of Baal. He ridicules their idolatrous cries; he insults their folly; he sports with their vexation. "Your god is a mighty being, but he is on a journey, or talking, or sleeping; cry louder, louder still."

His own service begins; all is serious as eternity. He repairs the altar of Jehovah; he lays the wood in order; he prays for fire; the fire blazes, consumes the sacrifice, the wood, and the stones of the altar, to show, that although for special reasons God accepted this sacrifice, yet Jerusalem was the place of his altars; in every other place should they be destroyed. He

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now rises terrible, as an angel of destruction ; he destroys all the false prophets. We might have mentioned his faith on the banks of the Cherith, a branch of the Jordan, trusting the birds to supply his food.

His faithfulness as a prophet and teacher deserves notice. He boldly says to Ahab, " You and your father's house have troubled Israel ;" you have brought judgments on the nation. What teacher dares so address an impious governor or president, who like Ahab is poisoned with infidelity ? At another time meeting the prophet, Ahab cries, " Hast thou found me, oh mine enemy ?" Impious men generally think faithful ministers their enemies ; a proof that enmity burns in their own hearts. Elijah replied, " I *have* found thee :....because thou hast sold thyself to work evil in the sight of the Lord ; behold I will bring evil upon thee, and will take away thy posterity. The dogs shall eat thy wife by the wall of Jezreel ; all thy family, who die in the city, shall be eaten by dogs ; those, who die in the country, shall be devoured by the fowls." The ruler of Samaria experiences his most faithful rebuke. He had fallen from a window, and dangerously wounded himself ; he sent messengers to the heathen oracle at Ekron to inquire whether he should recover ; he does not, like Balak, *send* for a high priest of infidelity, promising " to promote him to very great honour ;" he does not invite him to come and " continue his useful labours, and receive the gratitude of nations ;" but is modestly content to receive a message from the temple of his idol. Yet, unexpectedly, he receives an awful admonition from Elijah. " Is it not because there is not a God in Israel, that ye go to inquire of Baal-zebub, the god of Ekron ? Now, therefore, thus saith the Lord, thou shalt not come down from that bed ; thou shalt surely die." Thou hast treated the religion of thy country with contempt ; thou hast rejected the God of thy fathers ; thou hast joined with them, who believe in " no god" or many " gods ;" therefore thou shalt surely die. Such freedom in these degenerate days would be ascribed to party views ; but the more elevated was the offender, the more severe in his reproofs was this man of God.

Elijah was a man of remarkable *prayer*. He prays that the dead child may live, and it lives. He prays that it may not rain on such a wicked people, who suffer themselves to be directed by such wicked rulers, and it does not rain. He prays that it may rain, and it does rain. He prays that fire may consume captains and their companies, and they are consumed.

For his glowing zeal in duty Elijah was distinguished. Nothing of what some men call moderation, and the wise calculations of prudence, was to be found in his conduct. He did not decide by vote of his friends what should be right or wrong.

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He did not say, the voice of the people is the voice of God. He did not say, it is prudent for me to be silent ; people and rulers are on the side of infidelity ; the false prophets are eight hundred and fifty ; they are a vast majority ; my faithfulness will only provoke opposition, and do no good ; I shall lose my people, and make many enemies." Such a style he never adopted ; such reasoning he did not understand ; on such a plan he never acted ; he disdained such a course. Had he pursued this supple, accommodating, worldly system, and had God favoured his unfaithfulness, longer might Ahab and Jezebel have murdered the saints, the altars of Baal smoking with sacrifices, Israel prostrate in his temples, the world covered with pagan darkness.

But this prophet seems capable of sudden and violent changes of mind. He, who had himself seemed to be the flaming sword of the Almighty ; he, who had commanded the heavens, obedient to his voice ; who had carried terror, dismay, and death into the camp of paganism ; who had drowned the altars of Baal in the blood of his prophets ; who had begun a glorious work of God among his people ; who had just been delighted with the ravishing sounds, " The Lord, he is the God ; the Lord, he is the God ;" this man, who had bid defiance to all the powers of infidelity, people and rulers, captains, governors, and presidents ; when only threatened by a malicious woman, flies from Canaan to Arabia, from Carmel to Nebo. There he conceals himself in a cave, as if he were still afraid of his pursuers. In the language of despondency he pours out his heart to God, " The children of Israel have forsaken thy covenant, thrown down thy altars, and slain thy prophets ; I, I alone am left, and they seek my life to take it away." What meaneth this language, oh thou man of God ? why dost not thou say, " Idolatry has received a deadly blow ; I have thrown down her altars, slain her prophets, and begun a glorious reformation in Israel. The people are zealous in religion ; their general cry is, " The Lord, he is the God ; the Lord, he is the God." Probably seven thousand people have not defiled themselves with idolatry ; oh my God, it is a day of good things in thine Israel."

Humility was a conspicuous trait of character in our prophet. Probably God had given him some intimations, that he should not see death, that he should enjoy the privilege, not granted the divine Redeemer, to ascend to glory without suffering the agonies of death. Yet he requested for himself that he might die, and said, " Oh Lord, take away my life, for I am not better than my fathers." I deserve not a translation to glory.

The prophet Elijah was a *successful* man. In the whole course of his life he was highly favoured of Providence. What the

the Roman orator required in a perfect general, success, was conspicuous in this man of God. It may be said this was foreign to himself; it was not his excellence, but the grace of God. Courage, and zeal, and faithfulness, are the gift of God. Success, therefore, may be a distinct feature of character, as courage or zeal. Elijah was successful. Ahab, after hunting him in every nation, dared not touch a hair of his head; the prophets of Baal resisted not his authority; Jezebel, though in a fury of passion, permits him to leave the kingdom.

Reviewing these remarks, we are led to reflect, that some shades cloud the brightest human character. Elijah was once frightened from his duty; Peter once denied his Lord, and Moses spoke unadvisedly. Let not the children of God, who have once presumptuously offended their Maker, despair of his grace. By repentance and reformation, like the sun, bursting from a dark cloud, you may shine with new glory; you may give a milder light, and shed more salutary beams, till you pass the horizon of death. Elijah shamefully offended once; yet bidding adieu to the assemblies of earth, instead of feeding the worms and mouldering to dust, under the clods of the valley, he rises; he soars; he reaches the New Jerusalem; he enters the temple of the living God.

In the life of Elijah is an example of what we may be. His virtues may be ours. He was a man of like passions with us. He was oppressed with the same appetites, agitated with the same desires, led astray by the same passions. Like him may we pray; like him may we believe; like him may we be faithful; like him, courageous for God, and like him humble for our sins. Our felicity in time and eternity call upon us to imitate the example of Elijah. His devotion gave him joyful communion with God, procured him safety and glory. His faith performed wonders; it gave dignity to his appearance, and authority to his words. Ahab trembled in his presence and obeyed his orders; the false prophets dared not object, and the people answered him not a word. His faithfulness made God his friend, and Providence his guide; he escapes the arrows of death, and in cheerful health enters the kingdom of glory. Imitate his example, kind reader, and his advantages are yours; for though you should die like others, yet death would lose his sting and the grave his victory, and you might exclaim, "Come Lord Jesus, come quickly." Amen.

EUSEBIUS.

A SHORT

A SHORT ACCOUNT OF MR. FREY,

A CONVERTED JEW,

AND A PREACHER OF THE GOSPEL TO THE JEWS.

MR. FREY, whose original name was Joseph Samuel, descended from Jewish parents, and was born at Mainstockheim, near Kitzingen in Franconia, a province of Germany, September 21, 1771. His father is a respectable Rabbi, of eminent devotion, wholly retired from the world, giving up himself entirely to the study of the Jewish religion. The children were educated strictly according to the law of Moses, and the injunctions of the Talmud; and partook, in a large degree, of those prejudices against Christianity which are common to the Jews, and which were increased by the jealousy of their mother, whose brother had embraced the religion of Jesus at Strasbourg.

Mr. Frey and his four brothers being intended to become teachers of the Jewish religion, were carefully instructed in its principles. At six years of age Mr. Frey could perfectly read the five books of Moses in Hebrew; and at thirteen was admitted into the congregation. He was then called upon to determine whether he would devote himself to study or to trade. He chose the former; and having pursued his studies till his nineteenth year, became a teacher in private families; in which station he continued about three years.

At the close of this period, his mother, who conducted the trade by which the family was supported, had occasion for his help in the business, and called him home; but her prospects not being realized, he again left his father's house, at the expiration of six months, and returned to the country of Hesse, where he had before lived as a teacher. His father, who accompanied him a little way out of town, took leave of him in the most affectionate and devout manner, and, laying his hands upon his head, said, "The Angel of the Covenant be with thee!" which words made a powerful impression on his mind, and have been happily accomplished in his experience.

When he returned to Hesse, he could obtain no employment; most of the Jews there, being tainted with infidelity, had no relish for religious instruction. He therefore continued his journey, through Westphalia, to Hanover, till, after various disappointments, he came to Hamburgh and Altona. Having continued some time in the latter place, all hopes of being employed as a teacher vanished; and having struggled with a variety of embarrassments, he at length met with a Jew, who, in a very plausible manner, assured him he could procure for him, in a family at Schwerin, just such a situation as he wanted.

ed. Mr. Frey was induced to part with five dollars for this purpose. But, alas, when he arrived at the place, he found he had been completely swindled out of his money.

In his journey to the latter place, he travelled with a Jewish student and a merchant's clerk. The latter, who was a Christian, observing his scrupulous attention to the law of Moses, conformably to which he scarcely touched any thing but bread and water, while his brother student, who was a professed infidel, made free with every thing, said to him, "I am sorry to see you still striving to keep a law which has expired long ago;" which he confirmed by Jer. xxxi. 31, &c. These words greatly affected him; and soon after the thought of becoming a Christian first occurred to his mind, for till now, the very name of a Christian was an abomination to him. This idea first struck him on the Sabbath day,—when he took up his pen, and wrote a letter to the clerk before mentioned, laying open his situation, and offering to accompany him to Berlin, and diligently to inquire into the truth of Christianity. Having finished this letter, he lighted a candle and sealed it with wax.

A few hours after, his conscience severely smote him for this violation of the Mosaic law, which forbids lighting a fire on the Sabbath (Exodus xxxv. 3.) and for which crime the Talmud inflicts the punishment of a forty days' fast. His conscience was now alarmed, and remonstrating against this his first wilful transgression, as he conceived, of the law, told him he was no longer a Jew. His feelings were indescribable; and he knew by painful experience the force of those words, "A wounded spirit who can bear?" He now anticipated the painful consequences of this breach of the law, if he continued a Jew; and his inclination to become a Christian every moment acquired additional strength.

Finding to his great mortification, that his Christian friend had left the town for Rostock, he set out the next morning for that place, earnestly hoping to find him there; but was disappointed. He applied, however, to the principal minister of the town, expressing his desire to be instructed in Christian principles; but after several conversations, he was advised first to go to three other towns, where, if he was not received, he might return to Rostock, and be admitted there. This was intended as a trial of his sincerity. He then proceeded to Wismar, a seaport belonging to Sweden, where the superintendant, Mr. Haupt, offered to instruct him in Christianity; he also procured for him a situation at a shoemaker's, with whom he agreed to learn his business. Here he continued eighteen months, when his master gave up his trade; and Mr. Frey being obliged to remove, served eighteen months longer to another master at

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New Brandenburg, in Mecklenburg Strelitz. Here also he received further instruction from the Rev. Mr. R. Kortim.

On the 8th of May, 1798, he was publicly baptized, and received a member of the Christian Church. It is the custom in Germany, when a Jew is baptized, that he should have several God-fathers, who generally make him presents; but Mr. Frey declined this, lest he should be thought to have become a Christian for worldly gain.

It is also a custom for a converted Jew to receive a new name at his baptism: accordingly, at the time of Mr. Frey's baptism, the minister having preached from John viii. 32. "Ye shall know the truth, and the truth shall make you free," gave him the name of Christian Frederic Frey.*

Thus did Mr. Frey become a Christian *outwardly*, being convinced in his judgment of the truth of Christianity; but in a great measure unacquainted with the power of it on his heart.

The means by which the Spirit of God was pleased to effect this great work deserve particular notice. He had occasion to call at a shop to purchase a trifling article; when the tradesman (Mr. Michaelis) finding that he was a Jew, but now baptized, said, "I have been reading the life of Solomon Dutich, a converted Jew; I heartily wish you may turn out such a Christian as he was. But how do you live now?" Mr. Frey frankly told him how vainly he spent part of the Lord's days, in worldly company, &c. when Mr. Michaelis affectionately advised him to call next day (Sunday) at a Mr. Thorman's, where several Christian friends met in the evening for religious exercises, with whom he might form an acquaintance for his edification. This he promised to do.

Next morning he went to church, when the minister confirmed a number of children, and, in the course of his exhortation, said, "As I fear some of you may be tempted to return into the broad way of destruction, let me give you this word of Job on your journey, *My righteousness I hold fast, and will not let it go: My heart shall not reproach me as long as I live.* Job xxxvii. 6. Dear children, consider at the close of every day, whether your heart does not reproach you," &c. These words proved as a hammer to break his heart in pieces. His conscience began to reproach him for a thousand offences, and he saw that he had broken his double covenant as a Jew, at his circumcision, and at his confirmation in his thirteenth year; and also his baptismal covenant when he joined the Christians. In short, he was now made acquainted with the spirituality of the law, and his soul was filled with all the terrors of Sinai. He
hastened

* Frey is the German name for Free, and is pronounced in the same manner.

hastened home, wept, and prayed, "God be merciful to me a sinner."

At five in the afternoon he went to Mr. Thorman's, oppressed with shame and fear, and was received by the Christian brethren in the most friendly manner. He returned to his closet, and poured out his heart before the Lord. In the morning he opened his Bible, and met with those cheering words, "This is a faithful saying, and worthy of all acceptance, that Jesus Christ came into the world to save sinners, of whom I am the chief." These words filled him with joy, so that he could not proceed, but continued repeating the latter part, "to save sinners, of whom I am the chief." From that time he clearly saw the way of salvation, and was enabled to rejoice in hope.

He was now brought, as it were, into a new world, and reading his Bible with other eyes than before, found great delight in the company before mentioned, and at once gave up his carnal amusements, spending every evening in reading the Scriptures and evangelical treatises. Among others, the Basil Publications, containing missionary intelligence from England, &c. attracted his particular notice, and he felt a strong inclination to devote himself to the service of his Saviour among the heathen.

Some time after this he removed to Berlin, and worked about a year and a half at his trade. Here he frequented the meetings of the United Brethren, and derived much advantage from their preaching and conversation. His missionary zeal acquired increasing vigour; and he was at length admitted into their missionary seminary at Berlin, under the care of the Rev. Mr. Jaenicke, who spared no labour to instruct him and the other students in the leading doctrines of the gospel.

From hence he was called by the Missionary Society to come over to London, together with Mr. Palm and Mr. Ulbricht, to be employed as an assistant to Dr. Vanderkemp, in South Africa. In September, 1801, he arrived in England, together with Mr. Palm, who has since sailed to Columbo, and Mr. Ulbricht, who has gone to South Africa.

After his arrival, the Directors of the Society, considering that, being a converted Jew, he might probably become a suitable person to preach the gospel to his brethren, determined on his staying in England; but being totally unacquainted with our language, he was sent to Gosport, where he continued upwards of three years under the care of the Rev. Mr. Bogue, made considerable advances in the study of divine truth, and acquired such a knowledge of the English tongue, as to be able to preach fluently and acceptably to crowded audiences in the metropolis and its vicinity.

For some months past, Mr. Frey has devoted his labours principally to his Jewish brethren, to whom he delivers a lecture every Saturday evening. For several weeks, a great number of Jews attended, and some of them with much seriousness, while many of the lower sort, who remained in the street, expressed their contempt and malice in a very riotous and disgusting manner. In consequence, however, of a prohibition from the leading Jews, few comparatively have lately appeared in the chapel. Yet a score or two still attend; and several individuals come to his lodgings, and unite in social prayer. Among these, there is reason to hope that some are under serious impressions, and will prove "Israelites indeed."

What the future destination of Mr. Frey may be, we cannot say. If a church of converted Jews can be formed in London, Mr. Frey will probably become their pastor; and we may hope that in such a case other Jews will, from time to time, be induced to join them. Mr. Frey will also, we are informed, make excursions into different parts of England, and perhaps to the continent, especially where any considerable number of Jews reside, and declare to them also the gospel of Messiah. Whatever his future engagements may be, every Christian reader will rejoice with us in the display of divine grace in his conversion, and pray that he may be made the honoured instrument of "turning away ungodliness from Jacob."

We are happy to be able to gratify our readers, in presenting to them this very slight sketch of Mr. Frey's life: but we shall be happier still in announcing a more full and particular narrative, which we understand is in contemplation to be published under the sanction of the Missionary Society, and which, we doubt not, will be eagerly read by Christians of every description.

Evangelical Magazine.

Religious Communications.

THE MINISTRY OF JOHN THE BAPTIST.

(Concluded from page 138.)

5. **T**O prepare the way for the Messiah, John was regularly to introduce him, by baptism, into his sacerdotal or priestly office.

Christ was the great antitype of the Aaronic priesthood. The sacrifices, offered by the priests, according to the Levitical law,

law, and especially the atonement, or propitiation, made once every year, by the high priest, had typical reference to him, the priest and the sacrifice, who was to offer himself, once in the end of the world, without spot, to God. Though ordained a priest forever, after the order of Melchizedeck, yet as he was the antitype of the Levitical priesthood; as he was to be a minister of the circumcision, for the truth of God to confirm the promises made unto the fathers;* as he was born, and was to perform his ministry, under the Levitical law; it was clearly necessary, that he should conform to the regulations and submit to the ordinances of that dispensation.

But under the Levitical law, the priests, when introduced into their office, were to be washed, or baptized, with water. *And Moses said unto the congregation, this is the thing, which the Lord commanded to be done. And Moses brought Aaron and his sons, and washed, or baptized them with water.†* As Aaron and his sons, at the time of their inauguration, were washed, or baptized, with water; so it behoved Christ, their great antitype, and the high priest of our salvation, to submit to the same inaugural rite. This was one principal purpose for which John was sent.

John had a special commission to prepare the way for the Messiah, or to do all which was necessary to be done, in order to his regular introduction into his high and august office. Accordingly, when Christ said to John, *Suffer it to be so now, for thus it becometh us to fulfil all righteousness;‡* as soon as John was made to understand that, though the Messiah could not be a proper subject for the baptism of repentance, it was, nevertheless, necessary, that he should be inducted into the high priesthood by the washing of water, as well as by an holy anointing, he immediately complied, and performed the sacred service. Afterwards John testified of Christ, and said, *This is he of whom I said, after me cometh a man, who is preferred before me, for he was before me. And I knew him not; but that he should be made manifest to Israel, or might be regularly introduced into his public office, therefore am I come baptizing with water.§* One principal purpose, then, for which John was sent, and for which he was commissioned to baptize, was, that he might solemnly consecrate the Messiah to his priestly office, and thus prepare the way for his regular entrance upon his public ministry.

As it was not until they were about thirty years old, that the priests, under the Levitical law, were to enter upon their ministry; so it was not until he was about thirty years old, that the Messiah was consecrated by John to the sacred office. And as Aaron, at the time of his inauguration, after he was baptized with water, was publicly anointed with the holy anointing

* Rom. xv. 8. † Lev. viii. 5, 6. ‡ Mat. iii. 15. § John i. 30, 31.

anointing oil; so Christ, the great apostle and high priest of our profession, immediately upon his baptism, received, in the most public manner, an unction of the Holy One, of which the anointing with oil was an appointed emblem and prefiguration. Thus regularly and solemnly was he introduced into his august and sacred office, as high priest forever over the whole house of God.

6. The last thing to be done by John, to prepare the way for the Messiah, was distinctly to point him out to the people, and bear witness to him, that he was indeed the true Messiah.

The proof of the Messiahship of Jesus is various indeed, and abundant. The numerous prophecies in him fulfilled, the circumstances which attended his birth, and his entrance upon his public ministry, the miraculous works which he wrought, the doctrine which he preached, the purity of his life, and the manner and circumstances of his death and resurrection, all unite to proclaim him both Lord and Christ. Nevertheless, it seemed good to Infinite Wisdom to appoint one, whose duty it should be, formally to announce the Messiah, at the time of his manifestation to Israel, and bear witness to him. This service, therefore, as well as the other parts of his duty as the harbinger of the Lord, it behoved John to perform. Accordingly, soon after his public inauguration, *John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sins of the world.—And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him. And I knew him not, but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost. AND I SAW AND BARE RECORD, THAT THIS IS THE SON OF GOD.**

Such were the important purposes of John's mission; and thus did he prepare the way for the Messiah.

A few obvious deductions will now be suggested.

1. The Christian church is but the continuation of the Jewish, under another dispensation.

At the coming of the Messiah, the ancient church of God was, indeed, terribly shaken, and by far the greater part of its nominal members were utterly cast off. The church, however, was not abolished. The Lord still remembered his covenant, and, of the descendants of Abraham his friend, still reserved to himself a people and a church. And what is particularly to be noted in this connexion is, that a very principal purpose of John's mission and ministry was to promote a reformation in the Jewish church, and to prepare the sound part of it to abide, without dissolution, the tremendous shock, which was

* John i. 30—34.

was about to take place. He was sent to turn many of the children of Israel unto the Lord their God. He was sent in the spirit and power of Elias to turn the hearts of the fathers unto the children, and the disobedient unto the wisdom of the just; and thus to make ready a people prepared for the Lord. He was sent as a prophet of the Highest, by his ministry and baptism, to confirm the covenant with many, and thus to prepare the way for a new dispensation, and for the accession to the church of the Gentile nations. Such was the faithfulness of God, and so special were the means, which he was pleased to employ, to preserve his church from dissolution, in the day when the heavens and the earth were shaken, and to prepare her to arise and shine, that the Gentiles might come to her light, and kings to the brightness of her rising.

2. The Christian dispensation did not commence, till after the resurrection of Christ.

John was sent to prepare the way for Christ and his new dispensation. He proclaimed, that the kingdom of heaven, or the evangelical reign of Christ, was near at hand; not that it was already come. He was a prophet and a minister under the Mosaic law, and during his whole ministry all the institutions of that law remained in full force. Even Christ himself was a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers. Christ himself observed, and enjoined upon others to observe, the sacred rites of the ancient dispensation. It was not until the close of the last prophetic week, that he caused the sacrifice and the oblation to cease; and blotting out the hand writing of ordinances, took it away, and nailed it to his cross. And why, indeed, should the sacrifice and the oblation cease, before the great sacrifice and oblation, to which they had typical respect, were actually made? As it was at the time of his death upon the cross, when the veil of the temple was rent in twain from the top to the bottom, that the Messiah caused the sacrifice and the oblation to cease, and took away the hand writing of the Mosaic law; so when he ascended up on high, leading captivity captive, he received gifts for men, even for the rebellious, that the Lord God might dwell among them. It was then, when he had by himself purged our sins, that he sat down on the right hand of the Majesty on high, and his evangelical reign, or the kingdom of heaven, commenced. It was then that the Christian dispensation was introduced.*

3. The

* *The beginning of the gospel of Jesus Christ the Son of God. Mark i.*
 1. We have here no information of the beginning of the gospel dispensation, but are merely notified of the beginning of the gospel history. *The beginning, or here begins, the gospel, or evangelical history,*
of

3. The baptism of John was an institution entirely distinct from Christian baptism.

As John's ministry was under the Mosaic law, his baptism belonged also to the same dispensation. Both his ministry and his baptism were antecedent, and preparatory, to the Messiah's evangelical reign. His baptism was an extraordinary seal, by which, at an extraordinary crisis, the gracious covenant of God was confirmed with many; and by which the ancient dispensation was consummated, and the way for the introduction of the new dispensation was prepared. Hence, when the evangelical dispensation commenced, the preparatory institution ceased; and those, who had received John's baptism, were afterwards baptized in the name of the Lord Jesus.*

4. As it respects baptism particularly, the baptism of Christ, by his harbinger John, is not to be considered as an example for his followers.

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of Jesus Christ. The evangelist does not inform us, as some have supposed, that John's ministry was the beginning of the gospel dispensation; but merely informs us that he was about to write the gospel history.

The law and the prophets were until John; since that time the kingdom of God is preached, and every man presseth into it. And it is easier for heaven and earth to pass, than one tittle of the law to fail. Luke xvi. 16, 17. Ye had the law and the prophets until the coming of John, since whose time the kingdom of God is announced, and every occupant entereth it by force. But sooner shall heaven and earth perish, than one tittle of the law shall fail. *Dr. Campbell's translation.*

Before the coming of John, the Jews had all their knowledge of Christ and his kingdom from the Old Testament Scriptures, commonly, in Christ's time, called *the Law and the Prophets*. But when John came, *the kingdom of God*, which, until then, had been represented as distant, was proclaimed as being *at hand*; and all, who gave heed to the proclamation, felt it to be of the utmost importance to be in immediate readiness for the awful and gracious dispensation. Yet it was important to be understood, that not one tittle of the law was to fail; not the least part of the Old Testament Scriptures was to be made void, or of none effect.—It is no part of the design of this passage, any more than of the foregoing, to inform when the gospel dispensation commenced.

* Acts xix. 5. Christ baptized none; and the disciples of Christ had no special commission from him to baptize, until after his resurrection. Like John they preached that the kingdom of heaven was *at hand*; and like him they baptized in confirmation of the ancient covenant of God. But it was not until after the resurrection of their Lord, that they baptized under his special commission.

If there was no provision, in the Mosaic law, for John's baptism; so there was none for several important institutions under David and Ezra; yet all those institutions were under the Mosaic dispensation. As those institutions were *added* by divine authority; so afterwards the baptism of John was *added*, by the same authority, and for a special purpose.

Had Christ's baptism by John been intended as an example to his followers, surely he would not have waited until *all the people were baptized*, before he came to receive baptism.

Christ was made under the law, and was subject to all the institutions of that dispensation. In conformity to the law he was circumcised at eight days old; in conformity to the law he was presented to the Lord in the temple; in conformity to the law he attended the solemn feasts at Jerusalem; and in conformity to the law, he was baptized by John. His being baptized, therefore, is no more an example for his followers, than his being circumcised, or his submitting to any other ordinance of the ancient economy. Nay, his baptism is, least of all his legal observances, to be regarded as an example for his people.

The baptism of Christ was an inaugural rite, by which he was publicly and regularly introduced into his high and sacred office, as the great Prophet and High Priest of our holy profession. But are we to follow Christ in this particular? Are we to be baptized, as he was, in order to a regular induction into the high priesthood over the house of God! Is there not something shocking, is there not something impious, in the very thought? Might we not as well think of dying upon the cross, as he did, to make atonement for a guilty world! By his baptism he was introduced into his high office, and by his death he made the atonement for which he was thus introduced; and there is no more reason why we should follow him in the one than in the other.

The baptism of Christ was of an import very different from that of the baptism, which he afterwards instituted for his followers; and we are to be baptized, not in imitation of his *example*, but in obedience to his *institution*.

In a general respect, indeed, Christ, in his baptism, may be regarded as an example for his followers. For as he was observant of all the institutions of that dispensation, under which he lived, and performed his ministry; so it behoves us to be observant of all the institutions of the dispensation, under which we live, and are to perform the duties of our respective stations.

5. There is no evidence in the Scriptures that immersion is the instituted mode of Christian baptism.

As it was not by immersion that Aaron and his sons were washed, or baptized, by Moses, at the time of *their* consecration; so there is every reason to believe that it was not by immersion that Christ was washed, or baptized, by John, at the time of *his* consecration.* As Christ was not baptized by immersion,

* Mat. iii. 16. *Out of the water, apo tou hudatos*; correctly, *from the water*.

merſion, ſo neither, as we may reaſonably conclude, were any of the people, who went out to his baptiſm.† But had John baptized by immerſion, ſtill, as his baptiſm was a ſpecial inſtitution under the law, it could afford no evidence in favour of immerſion under the goſpel. But if John's baptiſm affords no evidence, that immerſion is the inſtituted mode of Chriſtian baptiſm, there is no ſuch evidence to be found in the Scriptures.‡ The ſcripture evidence againſt immerſion, and in favour of affuſion, or ſprinkling, is various and abundant.

6. We may ſee in what reſpect John was greater than any of the preceding prophets.

John was divinely appointed to prepare the way for the Meſſiah, and publicly to introduce him into his high and ſacred office. This was an honour greater than had ever been conferred on any who had gone before him. Before John, therefore, among them that were born of women, there had not ariſen a greater than he; nevertheless, as he was a miniſter under the legal diſpenſation, the leaſt prophet or miniſter in the kingdom of heaven, or under the évangeliſtical reign of the Meſſiah, is greater, or has greater honour, than John.

7. How important it is that the moſt ſerious attention of churches and profeſſors ſhould be called to the gracious covenant of God.

Necessary as it was, in the days of John the Baptiſt, that under a ſolemn impreſſion of the covenant, the hearts of the fathers ſhould be turned to the children, and the hearts of the children to their fathers; is it not equally neceſſary at the preſent day? Have not our churches awfully declined into the ſame criminal negligence, and unſpiritual formality in reſpect to the covenant, with which the Jewiſh church was chargeable? Until a reformation take place in this all important particular, is it not to be expected, that the people made ready, prepared for the Lord, will be comparatively few? And in this view of the ſubject, are not the zealous efforts, which are every where making, to do away the ſcriptural ideas and impreſſions of the covenant, moſt deeply to be lamented, by all who are waiting
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† John iii. 23. *Much water there; literally, many waters, streams, or riviulets there.* Necessary for the convenience of the vaſt multitudes with their beaſts, but not for the purpoſe of baptizing.

‡ Acts viii. 38. *Into the water, eis to hutor; properly to the water.*—Rom. vi. 4, and Col. ii. 12. *Buried with him by baptiſm.* When it ſhall be made to appear, that water baptiſm is the *circumciſion made without hands*, is the crucifixion of the old man, and is infallibly connected with the *faith of the operation of God* and with *newneſs of life*; then, and not till then, may we ſuppoſe, that the baptiſm mentioned in theſe paſſages is water baptiſm. But even then it will not be proved, that immerſion is the inſtituted mode of Chriſtian baptiſm. See the paſſages in their connexion.

for the consolation of Israel? Is it not most deeply to be lamented, that such pains should be taken to turn the hearts of parents *from* their children, and the hearts of children *from* their parents?

8. We are led seriously to consider the importance of a *regular* introduction into the sacred ministry.

Christ would not commence his public ministry without a regular introduction. IT BECOMETH US, said he, TO FULFIL ALL RIGHTEOUSNESS. He would carefully observe the forms, which that dispensation, under which he was to perform his ministry, made necessary to a regular induction into the sacred office. And that he might be regularly inducted, John was sent before him, and was invested with a special commission. Should not this example of the great High Priest of our holy profession solemnly admonish all, who would hastily, irregularly, and presumptuously thrust themselves forward into the sacred ministry? And does it not shew, in a very strong light, the culpable impropriety of *encouraging* and *countenancing* such as would run before they are sent, and undertake to preach the gospel, without a regular introduction?

9. How important is the connexion between the Old Testament and the New.

From a partial and distorted view of John's ministry in the light only of the New Testament, very erroneous conclusions have been drawn. The case has been similar in respect to other subjects; particularly such as relate to divine institutions. Rightly to understand these subjects, it is necessary to view them in the united lights of both Testaments. Many important particulars are clearly stated in the Old Testament, which, in the New Testament, are only alluded to as if already sufficiently understood. Instance particularly the institution of the Sabbath, the institution of the church of God, and the covenant relation of the children of the church to their parents. To set aside, therefore, or to neglect the Old Testament, as if it were obsolete, and of little or no use under the present dispensation, is to put out, or obscure, a very essential part of the light of revelation, and presumptuously to incur the danger of endless wanderings in the thickening mazes of error.

SILVANUS.

THE INFLUENCE OF THE SPIRIT.

IT has often been remarked, and can hardly escape the notice of the most superficial observer, that the sacred writers frequently make use of natural objects to illustrate the doctrines of religion. This mode of instruction exhibits the most important

tant truths in the most pleasing light. There are very few, who do not need all the aid, that language can afford, in order sufficiently to understand the principles of religion. We may add, that those, who have a just sense of the importance of these principles, will gratefully receive all the assistance that God has been pleased to grant.

Many of the doctrines revealed in the sacred Scriptures, are very difficult to be understood. This is no reason for rejecting them; but it should teach us to be unremitting in our attention to them, and cautious in our decisions, that we be not deceived. Among other truths, which are attended with difficulties, may be reckoned that of the influence of the Holy Spirit on the heart. It is proposed at present to illustrate this sentiment by making a few remarks on some of those passages, in which this influence is compared with the *dew and the rain*.

When God would make known the blessings which he will bestow on his people, he says, "I will be as the dew unto Israel." In consequence of this reviving influence, "he shall grow as the lily, and cast forth his roots as Lebanon; his branches shall spread, and his beauty shall be as the olive tree."* The efficacy of God's word in accomplishing his purposes, is represented by the effect of rain on the earth and its productions. "As the rain cometh down and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater; so shall my word be, that goeth forth out of my mouth."† To comfort the church in her afflictions, God promises that he "will pour water upon him that is thirsty, and floods upon the dry ground."‡ Of that Prince, under whose government "the righteous shall flourish, and abundance of peace, so long as the moon endureth," it is said, "he shall come down like rain upon the mown grass; as showers that water the earth."§ The song, in which Moses speaks of the perfections of God, is introduced by the same beautiful figure. "My doctrine shall drop as the rain; my speech shall distil as the dew, as the small rain upon the tender herb, and as the showers upon the grass."¶

The propriety of illustrating the influence of the Spirit by the rain and the dew, will be made evident by attending to some circumstances of resemblance.

In the first place we may consider them both as the gifts of God. The heavens cannot of themselves give rain; nor the clouds pour down showers. Though God makes use of means to convey this rich blessing to men, yet it may be considered as his immediate gift. In bestowing it he is not governed by any invariable laws, with which we are acquainted, so as to make

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* Hosea xiv. 5, 6. † Isaiah lv. 10, 11. ‡ Isaiah xlv. 3.

§ Psalm lxxii. 6, 7. ¶ Deut. xxxii. 2.

us as certain of it, as of the rising of the sun, or of the regular return of the seasons. The latter, because they are constantly enjoyed, we are not apt to consider as the gift of God ; we rather view them as necessarily resulting from the established course of nature ; and we trace them no farther. The former is not granted constantly or regularly. We sometimes feel the want of it ; and when our languishing hopes are revived by a plentiful supply, we more readily acknowledge the hand of God.

In like manner the influence of the Holy Spirit is the immediate gift of God. We are dependent on him for the communication of it ; and we are acquainted with no established rules, which he observes in imparting this blessing, and which can render us sure of enjoying it. Unlike the favours which flow incessantly, or return at regular intervals, it is one, which God has reserved in his own power, to be given at such times and under such circumstances, as may convince us, that it is not subject to any law of nature.

This leads us to observe, in the second place, what has indeed already been hinted, that there is a similarity in the actual distribution of these benefits. We see, that rain is not given equally to all. Some places have a rich supply ; to others the blessing is imparted with a sparing hand ; while others are left entirely destitute. God directs the cloud where to unlade the choice treasures, with which she is stored. So likewise the gift of the Holy Spirit is distributed unequally with respect to time and place. At one time a particular place enjoys copious effusions of divine influence ; at another, these showers of heavenly grace are withheld. Every one, who observes the fruits of the Spirit, may perceive that they are dealt out in such a manner, that human sagacity can discover no other reason for the distribution, except the sovereign pleasure of God. This sentiment is expressed by our Saviour : " I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes ; even so, Father, for so it seemed good in thy sight."

We may remark, in the third place, the similarity in the effects, produced by these gifts of God on the natural and moral world. Who need be told, that the rain and the dew refresh and invigorate the various productions of the earth ? The husbandman well knows, that the moisture, communicated to the earth by showers, causes the seeds, which are sown, to spring up, and grow, and bring forth fruit. Who has not seen the face of nature revived, the hills and valleys clothed in beautiful green after fruitful showers of rain ? So in consequence of divine influence on the heart, the moral world assumes a new appearance. Then trees, which before were barren, or bore corrupt fruit, produce good fruit ; " some an hundred fold, some
sixty,

sixty, and some thirty." Then those very means, which before were the occasion of greater corruption and wickedness, are favourable to the more plentiful production of the fruits of righteousness. When God grants the special influence of the Spirit, a remarkable change takes place in the dispositions and actions of men. In those hearts, where malice, envy, hatred, pride, and other evil passions reigned, are implanted and cultivated those graces, which adorn the man, and constitute the Christian. How pleasing to him, whose moral taste is corrected and refined, is the view of this moral beauty. Perhaps it may admit of some illustration from the pleasure, which a man of refinement receives from the works of nature.

We proceed to notice, in the fourth place, the similarity of the effects, which result from the want of these blessings. When rain is withholden, the fruits of the earth languish, the flowers fade, the grass withers; the whole face of nature puts on a gloomy aspect. So when the special influence of the Spirit is not granted, religion decays; moral deformity succeeds; stupidity, folly, and vice prevail.

The last circumstance of resemblance, which we shall mention, may be observed in the manner of operation. Though we are convinced of the fact, yet it is difficult to explain the manner, in which the rain affords nourishment to the various productions of the earth. This is a secret process, which eludes our most penetrating researches; and bids defiance to our most acute faculties. So it is in the influence of the Spirit. The reality of the operation we have no reason to doubt; but there is something in the manner, which we are incapable of comprehending. Nor is this matter of surprise, since we find so many mysteries not only relating to spirits, but also to body, in its most familiar properties. Let us admire the consummate wisdom of the Creator, whose ways are unsearchable; who governs all his creatures and all their actions, while they enjoy all the liberty, necessary for moral agents; who works in them both to will and to do, while they work out their salvation.

From the preceding remarks we may infer, that it is our duty to be thankful, that God is pleased from time to time to grant the influence of the Holy Spirit, which is such an inestimable blessing. We ought not to forget, that we are entirely dependent on God; that he alone can change the hearts of sinners, and bring them to submit to his righteous government. We should likewise remember that we are unworthy of this, as well as of every other favour, which God bestows.

Christians, who have been the subjects of gracious influence, are under peculiar obligations to God for this most distinguishing gift, by which they are made heirs of his heavenly kingdom.

dom. Let them be reminded of their duty to pray, that this important blessing may be imparted to others. Let them unite in their supplications, that God would pour out his Spirit, and rain down righteousness upon us.

NESTEROS.

RELIGIOUS HAPPINESS IN SICKNESS.

Extract of a Letter from a Young Man to his Parents, dated,

Col. Ramsay's, near Knoxville, Oct. 1803.

DEAR PARENTS,

SINCE I last wrote you, it has pleased the Sovereign of all events to lay his hand heavily upon me, and reduce me very low. About the last of July I was attacked with a violent lax, that in its progress alarmed me; and thinking the Cumberland waters might be the occasion, I came over to this place, where I was cordially received by this worthy family, who can be rewarded amply by HIM only, who notices every deed and thought of his creatures.

I arrived here about the — of August, and continued lingering until the first of September, when a violent return of the disorder brought me to my bed, and for a few days it appeared that my days were nearly finished. But the ways of Providence are unsearchable; I recovered so far as to leave my bed, and have continued since in a weak and low state. I am reduced almost to a shadow.

Thus, my dear parents, I have given you a brief statement of my bodily situation; it becometh me, therefore, to endeavour to prepare your minds for the event, whether it be life or death. Your anxious minds will naturally forebode the worst. Worst, did I say? What can be worst? Can the determination of the Supreme Director of the universe, can the providence of God be deemed worse? Oh! away with the idea. Heavenly Father, to thee I look, on thee I wait; come life, come death. I feel my heart full, my dear parents. Oh I have sweet converse with my God oftentimes, and though clouds and darkness sometimes, yea, very often come over me, yet I trust I have that hope that the world cannot give, nor take away. I think I am willing to submit entirely to the will of my heavenly Parent; the idea of submission appears peculiarly pleasing.

I again resume my pen after an intermission of a few days; my complaints as usual; bodily strength perhaps lessened. I have had sweet communion with my God; the blessed Redeemer appears, Oh how lovely! Oh how benevolent! The view overwhelms

whelm me oftentimes with an extasy that surpasses description. But the heart is deceitful and wicked ; to deceive one's self in this point, how awful ! The thought is misery in the extreme. May God of his infinite mercy grant that I may not be left to deceive myself in a matter of such infinite importance.

Reflect not on yourselves, my dear parents, that ye consented to my coming to this part of the country. The providence of God appears to me evident ; it has shown me the vanity of earthly pursuits ; I think it has done much in preparing my mind for its present views. My heart bleeds for you, my beloved parents, when I think of the anguish, which will rend your tender and affectionate bosoms when you receive this ! But, " Let not your heart be troubled ; ye believe in God," believe also in his divine promise, that he will sanctify afflictions to his children, and they shall work out an exceeding weight of glory. Separation from my parents and friends is very painful at this trying period ; but my heavenly Parent has, I hope, taught me resignation. Death ought not to appear so distressing to separated friends. We have had our parting ; there was a hope that we should see each other again on earth, but how uncertain this hope ! In heaven, if we are but renewed in the spirit of our minds, we are sure to meet. Oh happy thought, my dear parents, to meet in heaven, where God, Christ, angels, and spirits of just men made perfect are ; where our friends and relations of the holy kind are ! Is not this a thought enough to make us cry out, *Come, Lord Jesus, come quickly !*

Intermission of three days. I am yet continued in life ; the Lord Jesus has been pleased to manifest himself to me in a surprising manner. Oh, what were my views when his Holy Spirit descended into my heart with astonishing lustre ! My views were more than tongue can express, or heart conceive. Oh how did divine love and mercy appear to me ; indeed I thought myself just entering the realms of glory. But I must still wait—yes, merciful Saviour, I wait with patience thy divine will. I pray for support. I entreat thy everlasting arm to carry me through whatever affliction thou shalt have in store for me. Oh for patience, for resignation !

LETTERS TO THE YOUNG. NO IV.

(Continued from page 140.)

Dear Youth,

THE character of our Creator is infinitely amiable and perfect. He feels right towards all his creatures, whether they
feel

feel right towards him or not. But what is our character? This is an inquiry, highly important to every one. It is exceedingly interesting for all to know whether they are good or evil, whether they are the friends or the enemies of God. Without a knowledge of our own hearts we must remain uncertain of the truth and necessity of the gospel; particularly of its great and leading doctrines. Ignorance of the human heart leads to speculative errors and infidelity. Ignorance of man's moral character occasions most of the disputes upon religious subjects among professed Christians. When their views of the human heart are alike, they generally agree in explaining all the other great and fundamental truths of the Bible.

Man was at first created in the image of God, possessed of a holy and happy existence, placed in Paradise and made to enjoy the most familiar and friendly intercourse with his benevolent Creator. How long he continued in this desirable situation we are not informed; though probably not long, yet long enough to know the worth of his highly favoured situation. He soon lost his moral rectitude, became disobedient to the command of God, and brought death upon himself and his posterity.

In consequence of Adam's sin in eating the forbidden fruit, all his descendants begin their existence in sin. They "are estranged from the womb; they go astray as soon as they be born." They are "by nature children of wrath." They are "called transgressors from the womb." And remaining unchanged, they grow up entirely destitute of goodness. "There is none righteous; no, not one; there is none that understandeth; there is none that seeketh after God. They are all gone out of the way; they are together become unprofitable; there is none that doeth good; no, not one. The way of peace have they not known; there is no fear of God before their eyes." History, experience, and observation concur to prove, that the human race, in a natural state, possess no goodness; that they have not the love of God in them; that they have no affection, no regard for their Creator.

They are represented in Scripture, not only as destitute of goodness, but full of evil. The heart is deceitful above all things and desperately wicked." "The imagination of the thought of the heart is only evil continually." "The heart of the sons of men is fully set in them to do evil. Madness is in their heart while they live; and the heart of the sons of men is full of evil." "The whole world lieth in wickedness." "Destruction and misery are in their ways, and their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips. Now we know that what things soever

soever the law saith, it saith to them, that are under the law ; that every mouth may be stopped, and the *whole world* became guilty before God." The wickedness of mankind consists in those affections, which regard self as the supreme and ultimate object, and all other beings in subordination to this. Hence self-love is the sum of all the wickedness in the world. This enkindles the flames of war, promotes violence, causes all the fraud, injustice and cruelty among men. The selfish being of course hates all, who oppose his views, and counteract his designs. Hence God is the principal object of aversion and dislike among mankind ; for he is infinitely and irreconcilably opposed to all their contracted feelings and selfish pursuits. We read, "the carnal mind is *enmity* against God ; for it is not subject to the law of God, neither indeed can be." Men are said to be "enemies in their minds by wicked works." They are enemies to the holy character and amiable attributes of God. Hence they wish to think God "altogether such an one as themselves." They are enemies to the decrees of God ; for they reply against him and ask, "Why doth he yet find fault?" They are enemies to the law of God ; so that they disobey him, and say in their hearts, "We will not have him to reign over us." They are enemies to the dispensations of his holy and sovereign providence. Hence they murmur against him, think that he is a hard master, and that he might do much better than he does. They are enemies to the knowledge of God ; they wish not to be acquainted with, or to think much of him. Hence in their hearts they say to him, "Depart from us, for we desire not the knowledge of thy ways." And this is the true reason why you think of God so little, inquire after him so little, and are so insensible of his universal presence. They are enemies to the call of God's mercy in the gospel ; so that "they make light of it." They indeed perversely complain, that God is unmerciful in dooming so many sinners to hell ; yet they stubbornly refuse the richest mercy, though freely offered them. They are enemies to God's dear Son ; they turn away from him, who speaketh from heaven ; they will not come unto him, that they may have life ; yea, they *bate* him without a cause. They are enemies to the very life and being of God ; they would be willing to have no God. Hence they take so little pains to find out whether one does exist, and what he is ; and even say in their hearts, "*No God.*" They hate every thing that belongs to God. They are such enemies, that neither favours nor frowns will reclaim and reconcile them. Moreover, they are so exceedingly wicked and stupid, that they despise the great God. They entertain low and contemptible thoughts of him. Hence it is that their minds are no more impressed with the interesting truths, which

which God has revealed. They have but little regard for his promises; they but little esteem the good which he offers, though he himself is this good. They despise his threats, and expect to elude their execution. The language of their hearts is, "Thou wilt not require it." They expect God will not do as he says, nor inflict that dreadful punishment, which he threatens. They despise the law of God, and violate its precepts with as much unconcern, as they would break a straw. They despise the favours of divine providence, and think them not so great as God ought to bestow; hence they are evil and unthankful amidst God's mercies.

Men are not only enemies to God, but to each other, and to the lower animals. When their interests clash, how does their enmity rise and their passions boil!

Thus the Bible and observation prove, that you, as a part of mankind, are by nature totally wicked and unfriendly to God. This easily accounts for your neglect of the delightful duties of religion, your thoughtlessness of futurity, and your want of love for your neighbours. And how inexcusable are such guilty creatures for their opposition to a holy God!

God would be perfectly just in dooming them to endless misery. His patience appears wonderful in bearing so long with them. His grace is great indeed to offer salvation to creatures who are his enemies. Will you not now become obedient and friendly to God? Do not persist any longer in rebelling against him. How unspeakably wicked it is to fight against God; and how dreadful it will be to die in this state of unequal hostility! If you now become obedient, all will be well with you; no past wickedness will prevent your pardon. "Wherefore, turn yourselves, and live ye; for why will ye die?"

AMATOR.

REFLECTIONS ON HARVEST.

THE time of harvest has ever been regarded as a very noticeable season. By divine direction, under the Mosaic economy, it was celebrated with sacred rites and solemn festivals. All nations almost have considered it as a season too interesting to let pass, without some special observances, either religious or convivial. Certainly it is a season, which, from dependent beings, demands some grateful and particular notice. To this interesting season the following reflections may not be inapposite.

1. In harvest it is natural to reflect on the divine wisdom and goodness, as displayed in the economy of nature.

Jehovah is the God of nature, and his will is nature's universal law. The ordinances of heaven, the alternate succession of day

day and night, the order and regular vicissitude of the seasons, were established by him. It was He who said, *While the earth remaineth, seed time and harvest, and cold and heat, and summer and winter, and day and night, shall not cease.* And in this divine arrangement, what admirable wisdom and benignity are displayed.

Had the laws of nature been such as to require the earth, in its annual course round the sun, to keep the same parts constantly exposed to the sun's influence, the earth must have been in great part, if not wholly, unproductive, and uninhabitable. One hemisphere of it must have remained in perpetual darkness; and of the hemisphere exposed to the sun, while the equatorial regions would have been scorched with intolerable heat, the regions near the poles would have been sealed with perpetual frost, and covered with eternal snow. No relieving interchange of day and night, no alternations of heat and cold, no grateful succession of seasons, would ever have been known; neither days nor years would have marked off the intervals of time; and but a very small portion, if any, of the now best regions of the earth would have been fit for the residence of man, or even for the range of the solitary beast.

Ought we not then to admire the divine wisdom and goodness in the present arrangements of nature, by which almost the whole surface of the earth is rendered habitable, fruitful, and commodious? Almost all parts of the earth may now rejoice in the regular returns of light and darkness, of summer and winter, of seed time and harvest.

Grateful, indeed, are the changes of the natural world. Each returning season brings with it, as it comes, its peculiar testimonials of divine benignity. Each returning season has its peculiar businesses and pleasures, objects of attention, and subjects for contemplation. If we are delighted with the flowery meads and the melodious groves of spring; are we less pleased with the ripened fields, and the mellowed orchards of autumn? Is there not, indeed, a *something*, even in the fading beauties, and the falling leaves of the declining year, which awakens the most tender sensations in the feeling heart, and the most noble reflections in the contemplative mind? And has not winter, dreary as it is, its own peculiar advantages and pleasures?

If rightly improved, not a scene, which the changing seasons introduce, is without its pleasure, nor without its utility. In all, the good man finds his God; and with his God, delight, as various as the varied scenes, which pass in succession before him.

The regular course of nature gives opportunity, moreover, for every purpose, and for every work. And as each season, in its turn, admonishes to prepare for the next, attention is kept awake, and activity is kept alive. In all these respects, the wisdom and goodness of the great Author of nature are manifest.

2. In the season of harvest it is natural to reflect on our entire dependence on the God of nature, and of providence, for all which we receive so richly to enjoy.

God lives in the whole vast circle of nature. He lives in every blossom, which opens to the sun, in every blade which springs from the meadow, in every kernel which ripens in the field, and every apple which mellows in the orchard; as well as in every animal which crops the herbage, which sports in the wave, and which flies in the air. Were He for a moment to withhold his quickening energy, all nature would mourn, and droop, and languish, and die. Not only does he cause the clouds to give rain, and the sun to shed down his genial influence upon the earth; but he also gives to the sun, and to the rain their effect, in causing to spring, and in bringing to maturity, the various productions for man and beast. Without him, not the most seasonable shower, nor the most genial warmth could have the least efficacy to cause the earth to yield her increase, or the fruit trees their fruit. Upon God, then, we are absolutely dependent.

Who among the sons of men, who among the vanities of the Gentiles, can cause the clouds to give rain, or the sun to impart his genial influence? And even could they do this, who but the God of nature could give efficacy to the rain, and to the sun, to cause the grass to grow for the cattle, and corn for the service of man? Unless He say, let the rain fall, let the sun shine, and let the earth bring forth its various productions; in vain do we plough, in vain do we sow, in vain do we expect the appointed weeks of harvest. The heavens over our heads will be brass; the earth under our feet will be iron; and the rain of our land will be powder and dust. The seed will rot under the clods, the grass will wither to the roots; the fields will be barren and desolate, and the whole land will languish and mourn.

3. We are led to reflect on the goodness of God in the annual bounties of his providence.

None of the annual favours conferred upon us do we deserve. We abuse the patience of God, his mercies we trample in the dust, the bounties of his providence we consume upon our lusts. Justly might he leave us to pine away in our iniquities, and utterly to perish. Justly might he seal up the heavens that there should be no rain, and command the earth to yield no increase; until we were utterly famished from off the good land, which he has bounteously given us. Infinitely easy were it, also, with him thus to do. Infinitely easy were it with him, even in the midst of the fairest prospects, to blast our hopes, and cut off our expectations. Were he only to speak the word, the worms, the mildew, or the frost, would destroy in
one

one night, the whole hope of the year. Yet he deals not thus with us; he deals not thus with our land. But from year to year he gives us the former and the latter rain in their season; he commands the sun to shed down his genial influences on the opening bosom of the earth; he causes the grass to grow in the meadows, and the corn to ripen in the fields, and fills our hearts with food and gladness. Notwithstanding all our ingratitude, and all our provocations, he crowns the year with his goodness. Deeply at all times, and especially in the time of harvest, ought this reflection to impress our hearts.

4. It is suitable to reflect, in the time of harvest, on the different case of those, who well improved their time in the spring and the summer, from that of those who did not.

For every thing there is a time, and a season for every purpose under the sun. There is a time to sow the seed, as well as a time to gather in the harvest.

Though it be with God to cause the earth to yield her increase and the trees their fruit, yet means are to be used on the part of men. The ground must be tilled, the seed must be sown, and the rising grain must be attended with care; or in vain does the husbandman wait upon God for a harvest. He, therefore, who neglects properly to till his ground, seasonably to sow his seed, or duly to attend his growing fields, must not expect that in the time of harvest, he will have much to receive. And he who neither tills his ground at all, nor sows any seed, must expect to receive nothing. To such an one, therefore, the season of harvest must be a season of sad reflection, and of bitter regret. While he sees the industrious and prudent gathering in with joy, the plentiful products of their fields, he can only stand by with folded hands, and vacant looks, and fruitless wishes. While the industrious and prudent, rejoicing in their well stored granaries, can view the advances of winter without dismay, and even with pleasure; the indolent and improvident, having nothing to lay by them in store, must quake at the falling leaf, and shudder at every blast. The season to sow is gone!—The lesson of wisdom is obvious.

In respect to every thing, almost, there is a time to sow, and a time to reap. The season of youth is often, and very appositely, compared to the season of spring. It is the seed time of life. It is the season, in which the seeds of knowledge, of virtue, of piety, and of true happiness should be sown. If this season be neglected, there is but little reason to expect a good harvest in the autumn of life.

The human mind is a field, or if you please, a garden, which, that it may bring forth good fruit, requires the best cultivation, and the most assiduous care. The ground must be broken up, and well manured; the seed must be seasonably sown;

sown ; and care must be used that the seed be only good. After the seed is sown, great attention must be given, that every noxious insect be destroyed, and every springing weed eradicated. A mind well cultivated and attended, promises, by the blessing of God, a rich harvest, in due time, of all that is useful, and ornamental, and happy. But the mind, which is left in a neglected and uncultivated state, is likely to bring forth little or no fruit, either fair or good, either pleasant or useful.

Ye parents, who love your children, is there not here a lesson for you ? Will you be attentive to your fields, your gardens, your fruit yards ; and will you neglect those minds, which are bound to you by the tenderest ties of nature, which are capable of endless improvement, and which, if properly attended to, may yield immortal fruit ? You cannot endure the thought. Be it then your care, that those opening minds have the best cultivation. Be it your concern, that they have early implanted in them the seeds, not only of useful knowledge, but of virtue also, and of true religion. If you wish them, in due time, to yield a rich and plentiful harvest ; consider well how the prudent and skilful husbandman manages his fields and his gardens. True, without the blessing of God, all your care and pains will be of little avail. But are you more dependent upon God for the improvements, the virtues, or even the holy fruits of your children, than the husbandman is for the various products of his fields, which he gathers in the time of harvest ? Yet who ever thought of neglecting his field, or his garden, because entirely dependent on God for the fruits, which he wishes them to yield ? In the morning, then, sow thy seed, and at evening withhold not thine hand, for thou knowest not which shall prosper, whether this or that.

And you, dear youth, let the consideration impress your minds, that the present is with you the seed time of life. Consider of what infinite importance to you is the good and seasonable cultivation of your minds and your hearts. Be deeply concerned to have sown in them, early, the seeds of useful knowledge, of virtue, of true religion, and of immortal happiness and glory. Look in the time of harvest to the field or the garden, which has been left neglected, and uncultivated ; and be admonished of what is of the utmost importance for you in the present interesting season of your lives.

5. In the time of harvest, it is suitable to reflect on our own unfruitfulness, under divine cultivation.

The world of mankind is a field of which God is the husbandman. Upon this great field, upon this part of it especially, the divine Husbandman hath bestowed unwearied care, and the most liberal cultivation. With respect to our nation, may he not say, *I have a vineyard in a very fruitful hill ; I have fenced it and gathered*

gathered out the stones thereof; have planted it with the choicest vine, have built a tower in the midst of it, and also made a wine press therein. Has he not planted us in a good land? Has he not showered down upon us the bounties of his providence in liberal profusion? Has he not favoured us with the most precious institutions, civil and religious? Has he not let down to us from heaven the light of revelation with all its glorious radiance? Has he not sent unto us his servants, rising up early and sending them, to admonish us of our duty, to warn us of our danger, and to guide us in the way of our highest dignity and interest? And has he not, from time to time, favoured us graciously with the benign influences of his Spirit? In a word, may he not say of us, *What could have been done more to my vineyard, than I have done in it?* And shall he have occasion to add, *Wherefore, then, when I looked that it should bring forth grapes, brought it forth wild grapes!* Under all this divine cultivation shall we be unfruitful? Shall we bring forth only the grapes of Sodom and the clusters of Gomorrah? While the earth produces abundantly both seed for the sower, and bread for the eater; while the beast bows his neck in obedience to our will, and is submissively subservient to our convenience and happiness; while all nature moves in conformity to the laws of its original establishment: Shall man, the most favoured of this lower creation—man, for whose purposes all things move in their regular courses—man, upon whom the God of nature and of grace has bestowed the most abundant cultivation;—shall man alone refuse obedience to the laws of Heaven, and yield no fruit unto praise, and honour, and glory! Blush, guilty man, at this! The whole creation upbraids thee with the blackest ingratitude, and the most criminal perversity. *Hear, O heavens; and give ear, O earth; for the Lord hath spoken: I have nourished and brought up children, and they have rebelled against me. The ox knoweth his owner, and the ass his master's crib; but Israel doth not know, my people doth not consider.*

6. In the time of harvest, it is suitable to reflect on the manner, in which we are to dispose of the various bounties of Providence, committed to our hands.

Has God, in his providence, given you a competency for yourselves and your families? Then be therewith content. Enjoy with gratitude, and improve for the glory of your bounteous Benefactor. While you feel independent on your fellow men for a comfortable subsistence; while you feel no anxious concern for what you shall eat, or what you shall drink, or wherewithal you shall be clothed; forget not, O never forget, from whose liberal and gracious hand you have received all these. As it becomes good stewards, manage with prudence and frugality, that nothing be lost. Make yourselves and your families comfortable and happy; and banish discontent
and

and repining from your doors. And remember, that as you may be thus exempt from worldly anxieties and embarrassments, you may be in a situation to serve God, in all the various duties of life, and of religion, without distraction.

Has a bountiful Providence given you enough *and to spare*? Then your duty as stewards is enhanced. For in addition to all which has now been inculcated, you have the care of well managing the surplusage of your stores. And what will you do with this? Shall it fill you with anxiety lest you should not dispose of it to the greatest profit to yourselves; without any regard to the welfare and happiness of those around you? Be entreated to remember, that God has not made you stewards of his bounty, that you should deal it out upon usury. He has not given you a surplusage of stores that he might give you an advantage to grind the faces of the poor. But a woe is pronounced upon every one, who in this way joins house to house, and lays field to field!

By replenishing your store-houses with superabundant supplies, God has put it into your power to imitate him in the beneficence of his providence. He has put it into your power to discharge some of the noblest and most delightful offices of human life. Doubtless you are still to manage with prudence and frugality. But how you can do the most good, and on the whole contribute most to promote individual and general well being, in the disposal of what you can well spare, should be your great concern and inquiry.

Ye rich in this world's goods; ye, who live in competency, and riot in plenty; look round upon the world, and let your hearts melt with tender sympathy, and your hands open with generous liberality. The winter is fast approaching. Already do the distressed poor stand trembling at the northern blast, and the stormy sky! Have you the feelings of Christians? Have you the feelings of men? If so; then I need say no more: For the liberal deviseth liberal things, and by liberal things shall he stand. But O, forget not those who are destitute of the privileges of the gospel, and are perishing for lack of knowledge!

7. In the time of harvest, we are naturally led to reflect on the fading and unsubstantial nature of all terrestrial good.

The harvest may, indeed, be plentiful; but how soon may all the fruits of the field, and all our earthly goods, be gone. They are liable to a thousand disasters. The vermin may devour, and the fire may consume. The moth may corrupt, and the thief may break through and steal. Nay, before you can have time to enjoy the bounties of providence, committed to your hands; you yourselves may be gone to be here no more forever. This very night your souls may be required; and
whose

whose then shall all these things be? Even should you live to enjoy them for years, it is not in them to make you happy here; much less to ensure your happiness hereafter. They are, indeed, good things, to be received with thanksgiving, and to be improved for the divine glory. But they are not the true riches, which will last through all changes, and endure unto eternal life.

Hear then the injunction of the benevolent Saviour. Lay not up for yourselves treasures on the earth, where the moth and the rust corrupt, and where thieves break through and steal. But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal. Hearken to this kind injunction, and the harvest, which is from year to year gathered in from the earth, will be to you but a faint, though pleasing emblem of that glorious and never failing harvest, which ere long you shall gather in the everlasting kingdom of God. As the beauties of nature are fading around you, as the withered leaf is falling from the tree, and the earth is losing its riches and glory; so fades the life of man, and all his sublunary honours and pleasures. O children of mortality, lean not upon life. Lean not upon the world; it will certainly sink under you, and bury you in its ruins. Turn penitently to the cross; set your hope in God; and seek for glory, for honour, and immortality.

8. We are naturally led at this interesting season to reflect on the great and universal harvest of the world, which is rapidly approaching.

As the world is a great field, of which God is the husbandman, the end of the world, as Christ has informed us, is to be a time of general harvest. During the summer, the tares and the wheat grow together in the same field. They spring from the same fertile soil; they are warmed by the same genial sunshine. They are refreshed by the same kindly showers. The same means which ripen the one for the store-house, ripens the other for the fire. For at the time of harvest a separation is made; and none but the wheat, none but the good productions of the field are reserved for honourable use.

Thus it will be, also, with the great field of the world. The divine Husbandman has said, *Let both the tares and the wheat grow together until the harvest.* And the same blessing of Heaven, the same dispensations of providence, which serve as means to ripen the one, serve also as means to ripen the other. God maketh his sun to rise on the evil and on the good, and sendeth rain on the unjust as well as on the just. The wicked as well as the righteous are favoured with the bounties of his providence, and with the privileges of his gospel; and by these are they both brought forward to maturity; but for very different ends.

ends. For in the time of harvest the divine Husbandman will say to the reapers, *Gather first the tares and bind them in bundles to burn them ; then gather the wheat into my barn. The angels shall come forth, and sever the wicked from the just ; and shall cast the wicked into the furnace of fire ; there shall be wailing and gnashing of teeth.* This will be a solemn harvest indeed. How important that we be well prepared for it. What we do we must do quickly ; for the end of all things is at hand.

SILVANUS.

Selections.

EMINENT WITNESSES TO EXPERIMENTAL RELIGION.

(Continued from p. 148.)

NO. IX.

LADY JANE GREY.*

Born about A. D. 1537. Beheaded 1554.

THE character of this lady was, if possible, more extraordinary than that of the preceding prince. She was mistress of the learned languages and philosophy. Plato was her favourite author, whom she read in the original. And she had so great a contempt for worldly grandeur, that she accepted the crown, after the young king's death, with more reluctance than she afterwards resigned it, even though she could not but suspect her life must follow. Indeed she was made the unhappy tool of her ambitious parents, and was sacrificed to state policy.

Two days before her execution, queen Mary sent Mr. Feckenham to convert her to Popery ; but she was evidently more than his match both at Scripture and argument. So she dismissed him with this benevolent wish : "I pray God in the bowels of his mercy to send you the Holy Spirit ; for he hath given you a great gift of utterance, if it pleased him also to open the eyes of your heart."

Previous to her death she wrote several letters ; one (a very severe one) to Mr. Harding, who had been her father's chaplain, but turned with the tide ; one to her father, the duke of Suffolk ; and one in Greek to her sister, lady Catherine, at the end of a Greek testament, which she sent to her the night before she suffered ; in this she expresses the greatest fortitude, and even joy, at her approaching end ; exhorting her sister to follow her example. As touching my death (says she) rejoice

* Fox's Martyrs, Vol. III. Walpole's Roy. and Noble Auth. Vol. I. and Dr. Gibbon's Mem. of Illust. Women, Vol. I.

as I do, good sister, that I shall be delivered of this corruption and put on an incorruption: for I am assured that I shall for losing of a mortal life win one that is immortal, joyful, and everlasting; the which I pray God grant you in his most blessed hour, and send you his all-saving GRACE to live in his fear and to die in the new Christian faith; from the which, in God's name, I exhort you that you never swerve, neither for hope of life, nor for fear of death."

The morning on which she suffered she gave an instance of uncommon fortitude, in declining an interview with her husband, the Lord Guildford Dudley, who suffered just before her; observing, it might discompose them, and would be unnecessary, as they would shortly meet in a better world. On the scaffold she protested the innocency of her intentions, which indeed no one doubted, and called upon the spectators to witness that she died, hoping for salvation by no other means, than the mercy of God through the atoning sacrifice of his only Son Jesus Christ; and lamenting only that her life had not been more spiritual and divine, at the same time rejoicing in her approaching happiness.

NO. X.

SIR F. WALSINGHAM.*

Born A. D. 1500. Died 1590.

THIS gentleman was employed by the great queen Elizabeth, first as ambassador to France, and afterwards as secretary of state. He is esteemed "one of the most complete and eminent statesmen this country ever produced."

This extraordinary man, near the close of his days, in a letter to the great and excellent *Burleigh*, then lord treasurer, writes thus—"We have lived enough, my lord, to our country, to our sovereign, and to our fortunes: it is high time we begin to live to ourselves, and to our God. In the multitude of affairs that have passed through our hands, there must be some miscarriages, for which a whole kingdom cannot make our peace."

This serious strain gave occasion to some court droll to visit, and try to divert his melancholy, as it was termed; but he reproved him in the following very emphatic language—"Ah! (said he) while we laugh, all things are serious round about us. God is serious, who exerciseth such patience towards us: Christ is serious, who shed his blood for us; the Holy Ghost is serious, who striveth against the obstinacy of our hearts:..... the whole creation is serious, in serving God and us: all that are in heaven and in hell, are serious: and shall a man, that hath one foot in his grave, jest and laugh?"

(To be continued.)

MISSIONS

Religious Intelligence.**MISSIONS IN INDIA.**

THE Rev. Charles Buchanan, A. M. Vice Provost of the college of Fort William, has lately published a memoir concerning ecclesiastical establishments in India, which contains much curious and valuable information. The subject is no less than that of giving Christianity, and with it civilization, to myriads of human beings, now sunk in the grossest ignorance, and abused by the most atrocious superstitions. For the promotion of this object, Mr. B. divides his tract into three principal parts: the first relates to the care and preservation of the Christian faith among his own countrymen settled in India: the second treats of the practicability of civilizing and converting the natives; and the third states the progress already made in that civilization, and in the planting of Christianity. Under each of these heads is contained many articles which deserve the attention of every person anxious to promote the progress of the Redeemer's kingdom; and which furnish motives for encouragement for missionary men to proceed in their labours:—The following facts are stated in the dedication.

“New sources of information on all Oriental subjects, have been opened by the College of Fort William in Bengal. Those persons, who have held official situations in that institution during the last four years, have had constant opportunities of observing the conduct, and of learning the opinions, of the most intelligent natives. There are attached to the college, at this time, upwards of one hundred learned men, who have arrived from different parts of India, Persia, and Arabia. In such an assemblage, the manners and customs of remote regions are distinctly described; and their varying sentiments, religious and political, may be accurately investigated and compared.

“Of the learned Hindoos, who have been employed as teachers, there were lately two from the Decan, who profess the Christian faith; and comport themselves according to Christian manners. Two Protestant missionaries have also been attached to the institution; one of whom is lecturer in the Bengalee and Sanscrit department; and has been for many years employed in preaching in the Bengalee language to the natives in the north of Hindoostan. The other is a teacher of the Tamul or Malabar language; and has been long attached to a mission in the south of the Peninsula.

“More desirable means of obtaining accurate and original intelligence could not have been presented to any one, who wished

to investigate the state of the natives of India, with a view to their moral and religious improvement.

“Under the auspices of Marquis Wellesley, who, by favour of Providence, now presides in the government of India, a version of the Holy Scriptures may be expected, not in one language alone, but in seven of the Oriental tongues; in the Hindoostanee, Persian, Chinese, and Malay; Orissa, Mahratta, and Bengalese; of which the four former are the primary and popular languages of the continent and isles of Asia.

“In the centre of the Pagan world, and at the chief seat of superstition and idolatry, these works are carried on; and the unconverted natives assist in the translations. The gospels have already been translated into the Persian, Hindoostanee, Mahratta, Orissa, and Malay languages; and the whole Scriptures have been translated into the Bengalee language. One edition of the Bengalee Bible has been distributed amongst the natives; and a second is in the press for their use. A version of the Scriptures in the Chinese language (the language of three hundred millions of men) has also been undertaken; and a portion of the work is already printed off.”

The second division of this memoir, treating of the practicability of civilizing and christianizing the natives of Hindostan, will be read with increasing interest. The following are some of his observations on this subject.

“To civilize the Hindoos will be considered, by most men, our *duty*; but is it practicable? and if practicable, would it be consistent with a wise *policy*? It has been alleged by some, that no direct means ought to be used for the moral improvement of the natives; and it is not considered liberal or politic to disturb their superstitions.

“Whether we use direct means or not, their superstitions will be *disturbed* under the influence of British civilization. But we ought first to observe that there are multitudes, who have no faith at all. Neither Hindoos nor Mussulmans, outcasts from every faith; they are of themselves fit objects for our beneficence. Subjects of the British empire, they seek a cast and a religion, and claim from a just government the franchise of a human creature.

“And as to those, who have a faith, that faith, we aver, will be disturbed, whether we wish it or not, under the influence of British principles: this is a truth, confirmed by experience. Their prejudices weaken daily in every European settlement. Their sanguinary rites cannot now bear the noonday of English observation: and the intelligent among them are ashamed to confess the absurd principles of their own casts. As for extreme delicacy towards the superstitions of the Hindoos, they understand it not. Their ignorance and apathy are so extreme, that

that no means of instruction will give them serious offence, except positive violence.”*

The moral state of the Hindoos is represented as being still worse than that of the Mahometans. Those, who have had the best opportunities of knowing them, and who have known them for the longest time, concur in declaring, that neither truth, nor honesty, honour, gratitude, nor charity, is to be found pure in the breast of a Hindoo. How can it be otherwise? The Hindoo children have no moral *instruction*. If the inhabitants of the British isles had no moral instruction, would they be moral? The Hindoos have no moral *books*. What branch of their mythology has not more of falsehood and vice in it, than of truth and virtue? They have no moral *gods*. The robber and the prostitute lift up their hands with the infant and the priest, before an horrible idol of clay painted red, deformed and disgusting as the vices, which are practised before it.†

“You will sometimes hear it said, that the Hindoos are a mild and passive people. They have apathy rather than mildness; their habitude of mind is, perhaps, their chief negative virtue. They are a race of men of weak bodily frame, and they have a mind conformed to it, timid and abject in the extreme. They are passive enough to receive any vicious impression. The English government found it necessary lately to enact a law against parents sacrificing their own children. In the course of the last six months, one hundred and sixteen women were burnt alive with the bodies of their deceased husbands within thirty miles round Calcutta, the most civilized quarter of Bengal.‡ But, independently of their superstitious practices, they are described by competent judges as being of a spirit vindictive and merciless; exhibiting itself at times in a rage

* “The Christian missionary is always followed by crowds of the common people, who listen with great pleasure to the disputation between him and the Brahmins; and are not a little amused when the Brahmins depart, and appoint another day for the discussion. The people sometimes bring back the Brahmins by constraint, and urge them to the contest again.”

† “The Hindoo superstition has been denominated *lascivious* and *bloody*. That it is bloody, is manifest from the daily instances of the female sacrifice, and of the commission of sanguinary or painful rites. The ground of the former epithet may be discovered in the description of their religious ceremonies: ‘There is in most sects a right-handed or decent path; and a left-handed or *indecent* mode of worship.’

“See Essay on the Religious Ceremonies of the Brahmins, by H. T. Colebrooke, Esq. *Asiat. Res.* vol. vii. p. 231. That such a principle should have been admitted as systematic into any religion on earth, may be considered as the last effort of mental depravity in the invention of a superstition to blind the understanding and to corrupt the heart.”

‡ “From April to October, 1804.”

rage and infatuation, which is without example among any other people."*

"No truth has been more clearly demonstrated than this, that the communication of Christian instruction to the natives of India is easy; and that the benefits of that instruction, civil as well as moral, will be inestimable; whether we consider the happiness diffused among so many millions, or their consequent attachment to our government, or the advantages resulting from the introduction of the civilized arts. Every thing that can brighten the hope or animate the policy of a virtuous people, organizing a new empire, and seeking the most rational means under the favour of Heaven, to ensure its perpetuity; every consideration, we aver, would persuade us to diffuse the blessings of Christian knowledge among our Indian subjects."

Assemb. Mag.

Extract of a Letter from Amos Pettengill, Missionary from the New Hampshire Missionary Society, dated Cornwell, July 20, 1806, to his Friend in Salem, N. H.

"16th inst. I recrossed the lake, and rode to Cornwell, where there is a great reformation. Surely the Lord is displaying the wonders of his grace in this town; infidels dare not deny it. There is no noise, but few tears, not the least appearance

* "Lord Teignmouth, while President of the Asiatic Society in Bengal, delivered a discourse, in which he illustrated the revengeful and pitiless spirit of the Hindoos, by instances, which had come within his own knowledge while resident at Benares.

"In 1791, Soodishter Meer, a Brahmin, having refused to obey a summons issued by a civil officer, a force was sent to compel obedience. To intimidate them, or to satiate a spirit of revenge in himself, he sacrificed one of his own family. On their approaching his house, he cut off the head of his deceased son's widow and threw it out.

"In 1793, a Brahmin, named Balloo, had a quarrel with a man about a field, and by way of revenging himself on this man, he killed his own daughter. 'I became angry, said he, and enraged at his forbidding me to plough the field, and bringing my own little daughter Apmunya, who was only a year and a half old, I killed her with my sword.'

"About the same time, an act of matricide was perpetrated by two Brahmins, Beechuk and Adher. These two men conceiving themselves to have been injured by some persons in a certain village, they brought their mother to an adjacent rivulet, and calling aloud to the people of the village, 'Beechuk drew his scymetar, and, at one stroke, severed his mother's head from the body; with the professed view, as avowed both by parent and son, that the mother's spirit might forever haunt those, who had injured them.' *Asiat. Res. vol. iv. p. 337.*

"Would not the principles of the Christian religion be a good substitute for the principles of these Brahmins of the province of Benares?

"It will, perhaps, be observed, that these are but individual instances. True: but they prove all that is required. Is there any other barbarous nation on earth, which can exhibit such instances!"

pearance of enthusiasm, but calm solemnity is manifest in every part of the town. About sixty have given striking evidence of a saving change of heart, and great numbers are under deep conviction. They do not appear to be afraid of hell, but have an awful sense of their depravity, and are convinced, that they are in the hand of God, as clay in the hand of a potter. Saturday I visited a lawyer, who had been opposed to the doctrines of grace. He now has the most exalted view of the truth and importance of these doctrines.

"The Lord has seen fit to confine Mr. Bushnel, the minister of this place, with sickness, and to show that he can carry on his work without him. The people meet almost every day. There are about forty men in this town, who can pray in public with great propriety. The work is increasing.

"There is likewise a great revival in Middlebury, the town adjoining. It appears among all classes, but especially among the first class. The impression is felt in the college. The President is not ashamed to contend earnestly for the faith once delivered to the saints.

"Indeed, Sir, there have been, within five years, several refreshing showers of grace between the Green Mountains and the lake. Here is an extent of settlement one hundred and fifty miles from north to south, and about twenty-five miles wide. In this are twenty-eight ordained Congregational ministers, who with their churches are all united in the great doctrines of the gospel. The following is nearly a correct statement of the additions, which have been made to the churches within five years.

Bennington	100	Manchester	30	Ruport	100
Dorset	70	Tinmouth	30	Rutland	130
Castletown	30	Benson	150	Brandon	30
Pittsford	140	Cornwell	60	Bridport	70
Addison	30	Waybridge	40	Newhaven	40
Middlebury	150	Georgia	30		

Total 1230

"Besides these, there have been several new churches formed, which have had considerable additions. Church discipline is very strict. The half way covenant is entirely set aside. Should a church member persist in denying any of the doctrines of grace, or in neglect of any known duty, he would be excommunicated."

ORDINATIONS.

ORDAINED, at Ipswich, to the pastoral care of the first church and society in that town, Rev. DAVID TENNY KIMBALL. Rev. Mr. Abbot, of Beverly, introduced the solemnities of the day

day by an appropriate address to the auditory; Rev. Mr. Eaton, of Boxford, made the introductory prayer; Rev. Mr. Allen, of Bradford, preached from 1 Cor. xii. 31. "*But covet earnestly the best gifts; and yet show I unto you a more excellent way.*" The charge was given by the Rev. Dr. Cutler, of Hamilton; the fellowship of the churches, by the Rev. Dr. Dana, of Ipswich; and the Rev. Mr. Whitaker, of Sharon, made the concluding prayer. The weather was very pleasant; and harmony and good order remarkably prevailed through the day.

At Union, 24th ult. Rev. HENRY TRUE. Sermon from 2 Cor. v. 20, by the Rev. Mr. Packard, of Wiscasset; charge by the Rev. Dr. Cutler, of Hamilton.

At Utica, N. Y. Rev. Amos G. Baldwin to the gospel ministry at the Episcopal church.

DEDICATION.

THE new meeting house of the first society in Newbury was dedicated on the 17th ult.

OBITUARY.

DIED, at Killingsly, Con. Mrs. Elizabeth, consort of the Rev. G. Johnson, aged 31.

At Albany, on the 11th ult. Rev. John N. Meier, minister of the Reformed Dutch church in the city of Schenectady, aged 32.

At Albany, on the 16th ult. Hon. William Patterson, one of the associate Judges of the Supreme Court of the United States.

Poetry.

GAIETY.

WHOM call we gay? That honour has been long
The boast of mere pretenders to the name.
The *innocent* are gay
But save me from the gaiety of those,
Whose head-achs nail them to a noon-day bed;
And save me too from theirs, whose haggard eyes
Flash desperation, and betray their pangs
For property stripp'd off by cruel chance;
From gaiety that fills the bones with pain,
The mouth with blasphemy, the heart with woe!

Cowper.